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867 My son, whenever people go on the warpath go along with them.
721 It is good to die on the warpath. You may perhaps say so, because you are unhappy that your wife has left you. My son, not for such reasons, however, must you go on the warpath. You will be merely throwing away a human life. If you want to go on the warpath, do so because you feel that you are courageous enough, not because you are unhappy at the loss of your wife. If you go on the warpath you will enjoy yourself. Do not go, however, unless you have fasted,
[785] and unless you have fasted for that particular warpath. If you have not fasted and attempt nevertheless to go on the warpath, a bullet will surely seek you out and kill you. This is what will happen to you if you do not fast.

[593 If you exert yourself in fasting you will assuredly perform some
[604 brave war exploit. You must tell your sisters and sister's children
605] and your mother's sisters all about your exploit. Remember, also, that the keepers of the war-bundles can give you good advice in all that pertains to war. For their deeds they will be given a good dish of meat.[34] This they will give you to eat.

Of such things did my ancestors speak, and I would wish you to do as they did. That is why I am telling you all these things. I myself never asked for any of this instruction, but my father did. All human beings ought to ask for it. Never let anybody be in a position to puzzle you in regard to what is right. Ask for this instruction, my son, for it is not an ordinary thing. In the olden
867 times if a person loved his child very much, he would only give him instruction after he had begun fasting all day for the first time. When a young boy has just matured, those who have been preaching
[881] to him always ask him one question, namely, whether he had begun to fast. And this the young boy must always answer truthfully, for if he has begun his fast the instruction would stop. The old men do not preach to men, but only to boys.

881 (What follows is apparently an illustration of how a young man
●887 asks his instructor for information of how to conduct himself in life.)
867 The young man will go to an old man and say, "Grandfather, I would like to know how I am to conduct myself in life. Bless me and if you can really give me any information, do so." Then the old man was very thankful and said, "It is good; you speak correctly." Now the one who was asking something of the old man had taken very good care of the old man's body and had led a good life. He had no scars of any kind; that is, he had never done anything shameful. The young man brought all sorts of food and placed it in the lodge of the old man. Then he also brought him a fine horse. Only then did he ask him again about the life that his ancestors had led, and what kind of a life he ought to live. He asked

[34] I. e., you will be given a position at the Winter Feast and offered some of the choice pieces of meat.

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him what the old people do when they give a child a name, and what they say. All these things the old man told him. "It is good," he said, "for you to know these things so that if anyone comes to you and asks you for information you will be able to tell them something and will not have to behave like a fool. If you are asked to give a little child a name, this little child will really be a means of increasing your power. That is why you ought to give a feast for it and smoke the child's tobacco. You must also give the child a name for his dog. Give him the name Yellow-Tree for a male dog. The name Yellow-Tree is given for the following reason. When the Thunderbirds strike at a tree it looks yellow. Just as leaves wither so do trees wither when the Thunderbirds strike them. They then begin to rot and become very much discolored. That is why they give a dog this name. If you ever have to give a dog-name for a female child call it She-Who-Stays-In-Her-Own-Place. This is all that I wish to tell you."

881 887 867

SYSTEM OF INSTRUCTION TO DAUGHTER

This is the way the old men used to speak to the little girls: My daughter, as you go along the path of life, always listen to your parents. Do not permit your mother to work. Attend to your father's wants. All the work in the house belongs to you. Never be idle. Chop the wood, carry it home, look after the vegetables and gather them, and cook the food. When in the spring of the year you move back to your permanent settlements, plant your fields immediately. Never get lazy. Earthmaker created you for these tasks.

867 593 [462] [221]

When you have your ménses, do not ask those in your lodge to give you any food, but leave the lodge and fast and do not begin eating again until you return to your own lodge. Thus will you help yourself. If you always fast, when you marry, even if your husband had amounted to nothing before, he will become an excellent hunter. It will be on account of your fasting that he will have changed so much. You will never fail in anything and you will always be well and happy. If, on the contrary, you do not do as I tell you—that is, if you do not fast—when you marry he will become very weak, and this will be due to you. Finally he will get very sick.

[844] [785]

My daughter, do not use medicine. If you marry a man and place medicine on his head he will become very weak and will not amount to anything. It may be that you do not want to have your husband leave you and this may induce you to use medicine to keep him. Do not do that, however, for it is not good. You will be ruining a man. It is the same as killing him. Do not do it, for it is forbidden. If you marry a man and you want to be certain of always retaining him, work for him. With work you will always

867 593 832

1:Radin E-5 (1908-1913) 1923
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796 themselves; and, lastly, the order in which the guests are invited (pls. 56, 57, 58).

796 121 It follows from the above remarks that in order to get a really complete account of the entire ceremony information should be obtained from each clan. The account given by any one clan will only contain the origin myth and the songs belonging to the war bundle of that clan, for although it is part of the ceremony to relate the origin myths of the various war bundles and sing the specific songs connected with them, no individual would take it upon himself to tell any but those relating to the war bundle of his own clan. Thus it will be seen that any single account is defective in some rather important particulars.

ANALYTICAL PRESENTATION OF THE CEREMONY

796 The ceremony falls into three well-defined parts: I, the Sweat Lodge; II, the First Division, generally known either as the Feast in honor of Earthmaker or the Feast in honor of the Thunderbirds; and III, the Second Division, known as the Feast in honor of the Night Spirits.

[782] There is little to be said about the Sweat Lodge, for it consists exclusively of offerings of tobacco and prayers to the spirits, on the part of the one giving the ceremony, whom we will call the host.

The first division can be divided into the following component elements: (1) The preparation of the buckskins; (2) the dog sacrifice; (3) the filling of the ceremonial pipe and the smoking ritual; (4) the tobacco offering to the spirits; (5) the buckskin offerings to the spirits; (6) the feast; (7) the fast-eating contest; and (8) the basic ritual.

The second division can be divided into the following component elements: (4) The tobacco offering to the spirits; (9) the throwing out of the buckskins; (6) the feast; (10) the episode of the "Night-crazed" warrior; (11) the terminal dog ritual; and (8) the basic ritual.

[887] (1) *The preparation of the buckskins.*—The buckskins, made as white as possible by old women, are taken into the lodge by the host and there marked in the manner prescribed for each spirit. They are then tied to a framework and rolled to the top of this frame.

[782 825] (2) *The dog sacrifice.*—The dog is strangled and a pouch of tobacco is tied to each limb, and another pouch and red feathers are tied around his neck. The body is then laid in front of the war bundle, facing south, this being the direction in which Disease-giver, the [776] spirit to whom the dog is specially sacrificed, lives.

Before strangling, a short speech is addressed to the dog in which the slayer apologizes for killing him, and assures him that in the

5: McKern E-5 (1927) 1929
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announced that he was about to give a feast in honor of Creator, all the spirits of the world above, all the spirits of the world below, and all those spirits who had appeared in dreams to any of those present. In this way, as determined by his grandfathers, should long life, and happiness, and health and success in warfare be assured to those participating. He cited the giving of tobacco to various spirits; the dedication of the cooking meat to various spirits. He called upon other custodians of war-bundles and their waiters, who might be present, to assist in the singing, speaking, and dancing. "O! O!", assented the custodians of other war-bundles who were present.

The drum was now placed before the leader, who passed it to one of his three musicians. The other two and the leader were equipped with gourd rattles. The leader then took a reed whistle and on it actually played a tune very like a bugle call. Three distinct notes were produced by varying the force with which he blew it. He then started a song, his eyes closed as if in prayer, his face stamped with serious devotion. His assistants joined in, to the accompaniment of drum and rattles. A short rest intervalled the completion of this song and the start of the next. Three other songs followed in like manner. All of this music was relatively slow in time and not designed to be accompanied by dancing. A fifth song, of like character, was accompanied by the leader's throwing several pinches of tobacco over the war-bundle.

The next musical contribution was a dancing song and all the men who so desired gathered about the war-bundle, selecting therefrom reed whistles, and danced in place while blowing the whistles. There being not enough whistles to go around, some took fetishes which they held reverently in their hands while dancing. At the same time, the women at the west end of the lodge rose and danced in place. With slight pauses between, four dance songs were so rendered. At the end of each song, the male dancers participated in a series of war whoops. Everyone present apparently experienced a keen delight in this. One old man, blind and so feeble that he could not rise to his feet without assistance, insisted on dancing, without moving from his allotted place by the wall, and added his quavering voice to feebly swell the volume of each battle cry.

When the set of dancing songs was finished, whistles and fetishes were replaced on the bundle and all took their allotted places. Then the leader again spoke, his voice at times quavering with emotion, practically repeating his first speech. Again the honored guests answered with, "O! O!".

The head waiter then took the pipe from its position over the war bundle, and carried it to the guest seated nearest the door on the south side. While this old man puffed, the waiter lit the contents of the bowl with a stick, placed beside the fireplace for that purpose and lighted